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explain nothing and that nothing can explain them. He justifies them as affirming in scientific form that which in Scripture is taught in popular form.

The doctrine of the perfections of God, and of his relations to the world, recognizes but rejects the various forms of monism, now or formerly current. With clear discernment it guards the truths and guards against the errors of the various views of God's immanence and of his transcendence. The discussion is judicious, luminous, and well balanced. Equal praise is due to his treatment of redemption and of its application. One may at this or that point be unable to agree with the author, but he cannot but admire the acute, able, and instructive exposition. Indeed, there is scarcely any part of the work of which the same remark may not justly be made. A Baptist might admire his wisdom in saying nothing as to the (so-called) "form of baptism," and next to nothing as to the subjects, on the ground that silence on these points is true prudence in a pedobaptist.

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DIE CHRISTLICHE GLAUBENSLEHRE. Gemeinverständlich dargestellt. Von DR. CHR. ERNST LUTHARDT. Leipzig: Dörffling & Francke, 1898. Pp. xvi + 633. M. 9.

THE veteran Luthardt needs no introduction to the theological public. His twelve volumes of sermons; his twenty volumes of theological works, dealing with nearly all aspects of theological thought; his numerous brochures and magazine articles; his lectures in the university of Leipzig, heard by hundreds of pupils now scattered all over the world, have made his name a household word among theologians. Nor does his system of dogmatics need detailed and elaborate presentation. His *Kompendium der Dogmatik* is circulating in the ninth edition in Germany. But that work was intended for students of theology and preachers, or professional theologians. Luthardt does not consider his work done merely in such a presentation. Unlike many theologians of Germany, he has never believed in the complete separation of theology from common life. On the contrary, he has always held that the rank and file of the membership of the Christian church have a right to know fully what is taking place in the world of theological discussion, and that it is the duty of the theologian to impart the information required. The alliance of theology and church

has always seemed to him ideal; and the most attractive duty of the scientific theologian he has regarded as the serving of the church. Accordingly, he restates his theological system in this volume in a simple and popular form. This restatement, of course, carries with it some special features that should not be forgotten in making up an estimate of the book. It necessitates, for instance, the omission of all discussions which involve the history of theological opinion. Much of this discussion would have to be presented in the Greek, Latin, French, and English languages, and it would manifestly be assuming too much to expect the average lay reader to know these languages. Those who are particularly interested in the history of dogma, either ancient or modern, are referred to the author's *Kompendium der Dogmatik* as giving further information and light. Furthermore, all purely scientific modes of reasoning must be avoided, as the balancing of arguments *pro* and *con.* would swell the volume to a size far beyond the capacity of its constituency. Still further, the critical discussions bearing on the Scriptures as a source of theology must not be introduced into it. It is not the Bible that he takes as the basis of his formulation, but the creeds of the church. He gives us himself a clear and succinct statement of his standpoint as follows: "Our relation to Scripture," says he, "is mediated for us through the church and her instruction. For although Scripture is to us the final arbiter in questions of faith and teaching, yet we do not stand related toward it so immediately that we can ignore the centuries which lie between it and our present age. We receive the Scriptures from the hands of the church, and that not without accompanying church guidance as to its meaning and essential content; a chain of witnesses and testimonies to the truth binds us with the original testimony of the apostolic age. With the treasure of Christian thought, which we owe to the church and her teaching, we approach the Scriptures and test, correct, and expand these thoughts only according to the Scriptures" (p. 79). That there are difficulties and objections to this standpoint Luthardt knows, but he does not feel that they are strong enough to lead him to abandon it. On the contrary, he adheres to it with remarkable consistency. Christian doctrine, then, according to him, is the didactic presentation of redemption as it finds a historic actualization in Jesus Christ, a social illustration in the life of the church, and a reality and certitude in the individual Christian through faith. Around this idea of doctrine he builds his system. The preliminary questions of the definition of dogmatics, of religion, of Christianity, and of Protestantism, as

distinguished from Romanism, and the fundamental principles underlying all formulation of doctrine, naturally first occupy his attention. When he has discussed these topics, he finds a center and starting-point in the eternal love of God as the motive of redemption. The first section of the volume thus comes to be devoted to the exposition of the scriptural data regarding the existence and nature of God. More particularly the author endeavors to examine the arguments for the divine existence, the possibility and necessity of supernatural revelation, the relations of reason to revelation, the personality of God, the unity of God, his dominant nature, his holy love, his attributes, his revelation of himself as triune, and his eternal counsel of love. In this last article Luthardt reaches the center of his system; henceforth the love of God is the mainspring and molding principle of his system. Thus in the second section of his treatise he takes up the beginning of the realization of God's plan of love in the creation of the world. In the third he considers the annulling of religious communion with God through sin. In the fourth, the actualization of the redemptive communion with God in the person of the God-man. This is his Christological section. It restates the Christology of the creeds in new language, but not in a new form. Nor does it make any attempt to shed new light on the obscurities of the confessional christology. The incarnation, the constitution of the person of Christ, and his offices of prophet, priest, and king are set forth in the elder evangelical form. In the fifth section the author deals with the appropriation of the communion restored in Christ between God and man. This may be regarded as that part of the system which covers the problems of subjective soteriology. The sixth section treats of ecclesiology under the heading of the actualization of communion with God in the church of Christ, and the seventh section closes the book with the topic of eschatology presented as the completion of the communion with God in eternity. This brief exposition of the content and standpoint of Luthardt's popular treatise on Christian doctrine shows the points at which confessional theology is open, and those at which it is not open, to modification. As far as critical views are concerned, it will not allow them to affect its results. The Bible must be received as the final court of appeal in all matters of dispute in religious thought, and in order that it should thus be received, the older doctrine of inspiration must be presupposed and maintained. Whatever critical theory weakens or invalidates this mode of looking upon the Bible is ruled out of court. Before any modification can be accepted on this

point, it is necessary that the confessional statements as to the nature of Scripture should be amended. Confessional theology would lose its distinctive feature if it were to depart from this inflexible rule. But whenever the study of Scripture, under the light of modern historical and philological investigation, brings into view new phases of thought; whenever it tends to change the emphasis laid upon different parts of the system; whenever it calls for any modification of the content or form of the Christian system, confessional theology easily yields itself to such modification. Perhaps it is unnecessary to add that Professor Luthardt's usually lucid style assumes additional charm through his effort in this book to make the difficult problems of theology intelligible to the average lay reader.

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THE KENOTIC THEORY, considered with Particular Reference to its Anglican Forms and Arguments. By REV. FRANCIS J. HALL, D.D., Instructor of Dogmatic Theology in the Western Theological Seminary, Chicago, Ill. New York: Longmans, Green & Co., 1898. Pp. xviii + 248.

THE publishers have made all readers of this book their debtors. It is in all respects an admirable specimen of book-making. This small book discusses a great subject. The fact of the incarnation presents unsolved and insolvable problems. Possibly the one here discussed may be of this number. There certainly is not agreement as to its true solution.

As the Scriptures are our sole authority for the fact of the incarnation, so also must they be for its doctrine. No view can be valid which they do not justify, and no progress in formulating or establishing a theory can be made save by an ever fresh and faithful interpretation of the Scriptures. Our author, however, holds that one should "appeal to the Scriptures as interpreted by the church." This is to make final the authority of "the church," or "the Fathers," or an ecumenical council—to study the Scriptures, not to ascertain what statement of doctrine they require, but to prove that they require the statement already accepted on other authority. To those not holding this principle its constant application seems greatly to mar the discussion.

The book is a vigorous polemic against kenoticism in general, and more particularly against that form of it which teaches that the relative attributes of the Logos—omnipotence, omniscience, and omnipresence